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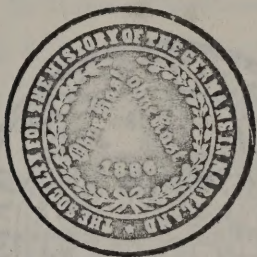
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SOCIETY FOR THE HISTORY OF THE
GERMANS IN MARYLAND



DEDICATES THIS PUBLICATION
TO
THE GERMAN SOCIETY OF MARYLAND
IN
COMMEMORATION OF THE
CELEBRATION OF ITS 150th ANNIVERSARY

1933

BALTIMORE, MARYLAND

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SOCIETY FOR THE HISTORY OF THE
GERMANS IN MARYLAND

DEDICATED TO



ON THE OCCASION OF ITS

ONE HUNDRED AND FIFTIETH
ANNIVERSARY

1933

BALTIMORE, MARYLAND

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the Society

Inspirational

OUR ancient Germanic forbears in recognition of signal deeds done would form a garland of leaves of the sturdy oak wherewith to crown their heroes. It is in this spirit of joy and admiration that the SOCIETY FOR THE HISTORY OF THE GERMANS IN MARYLAND dedicates this booklet to the GERMAN SOCIETY OF MARYLAND.

From its inception in 1783 the Society's days were filled with good works of inestimable value to the poor and helpless stranger in a strange land. Through it the bondsman was freed from his bonds; the child restored to its mother, and parents reunited; help provided in days of sickness and adversity; and work secured for the willing. Through the continuing years thousands of small deeds were done that mightily lightened the burden of our fellow-racials. Thus the story of the German Society of Maryland is a part of the history of the Germans in Maryland and we herewith pay to the Society our meed of praise and tribute. May it ever have the support of all noble men and women and may it flourish as long as there be need for its service, is the fervent wish of—

THE SOCIETY FOR THE HISTORY OF THE
GERMANS IN MARYLAND

German Pilgrim Fathers

KARL A. M. SCHOLTZ

Not of the power and pomp of kings, nor of the doughty deeds of warriors is our narrative, but rather of the greatness and of the glory of those hundreds of thousands of noble men and women of the work-a-day world who sundered the ties of kindred, who ventured afar from the homes of their ancestry and braved the treacherous seas to seek a new home in a new and strange land.

From every part of Europe they came, prompted by the two-fold forces of stark want and flight from persecution for differing in opinion in matters of faith or politics from those in power.

Theirs is an epic, often written in blood, revealing not one story but a thousand stories, each more dramatic than any pen of man or angel could depict. There are not words intense enough in all the tongues of men to measure the heart throbs, the sorrow, the misgivings, the anguish of mind and the agony of the soul that was theirs. Vast was their resource of strength and wondrous their courage.

If we could but sense or view their lives and their times and the afflictions overcome and mastered by them, we would never end in our praise of them.

EUROPE IN THE EIGHTEENTH CENTURY

To the mind accustomed to the world of the present it may be of interest to give brief review to the conditions of life surrounding those who migrated from Europe to America in the Eighteenth Century. The inventions to which we are indebted for so much of our ease and comfort were then unknown. Newspapers were rare and of small circulation. Education was not common to the masses. Though there were large and important cities, most of the people were grouped in villages and

were given to agriculture. The houses were lowly and small with poor furniture and simple utensils. There were not many windows to give light by day; after dark the inmates went to bed early, for oil and candles were often beyond their means.

Spring, summer and autumn were the joyous seasons, for the warmth of the sun gave almost all the heat the poor could get. Farming was rude and the implements poor. Of the crops a great part went to the lord for rent and a tenth part to the church. Then, as now, particularly in rural communities, the center of life was the parish church.

Serfdom was not altogether an extinct institution, for men and women were bound to remain in the place of their birth and were obliged to give the lord of the land both of their crops and of their labor. This condition ceased in England about the beginning of the Seventeenth Century; it held on in Scotland in parts until near the end of the Eighteenth Century and on the Continent did not entirely disappear until the revolution in 1848. In Russia it was abolished about the same time slavery was abandoned in America.

The condition of woman was lower and worse than that of the man. Under the law they were subordinate to the power of the father and of the husband. Their property, their children and they themselves were subject to the will of the husband.

Above the masses of the people were a much smaller class arising in the towns. It had been increasing in numbers and power for some hundreds of years. It was made up of the lawyers, the masters of small industries, mer-

chants and traders, such as we today designate as the middle-classes.

London had more than a million inhabitants and Paris more than a half million. Amsterdam and other Dutch cities were hives of industry and commerce. The Spanish cities were slumbering in decay, as were the famed cities of Italy.

In England and France, as in the German countries and Russia, great lords and great ecclesiastics constituted a caste apart. They held the important offices and directed the affairs of state. Their blood was deemed better than that of the commoner, who usually could not marry into their caste.

THE HOLY ROMAN EMPIRE

The German states were grouped together in the Holy Roman Empire—made up of more than three hundred independent states or bodies, ranging from Austria, whose Kaiser was the ruler of the Empire, but usually without money and impotent to enforce his authority, to the free and independent cities and the numerous princes, feudal lords and imperial knights; each seeking his own advantage and ever engaged in a sanguinary struggle for ascendancy.

Prior to the religious wars the German lands stretched from the Baltic through the Netherlands and Flanders along the Rhine, through Luxemburg, Lorraine and Alsatia into Switzerland to the Italian border, across to the Tyrol, to Austria and, in the east, along the Slavic boundaries up the Oder to the settlements of the Teutonic Knights. There reigned a prosperity and a culture unsurpassed throughout Europe. The free and the Hanseatic cities, such as Nürnberg, Augsburg, Bremen, Hamburg, Lübeck and Danzig, had trading posts and factories as far north as the Arctic Circle, as far east as Siberia, in the south reaching beyond the Mediterranean and into the Afric countries, and across the ocean to Venezuela and the west coast of South America. Princely were the merchant houses of those days; emperors and kings sought their favor and their loans. These proud

cities maintained armies and navies and waged war and dictated peace. So stood Germany at the end of the Sixteenth Century.

Differences in religious thought and opinion had existed from the earliest period of Christianity. Gradually its chief tenets had become fixed and dogmatic. With growth of temporal power the clerics became arbitrary and abusive of their trust. The people, observant, grew restless, so that when leaders appeared in such men as Wycliffe, Huss and Luther, they were ready for open revolt. Then began a struggle, culminating in the Thirty Years' War which was to play havoc with the lives of men and the destinies of nations for centuries to come.

German princes and German people were arrayed against each other; foreign hosts were imported and hordes of adventurers and mercenaries from every land in Europe participated. On the Protestant side fought, beside the related Dutch, English and Scotch, Danes, Swedes and Finns, as also three companies of Laplanders with reindeer who were auxiliaries of the Swede. Even more mixed were the Catholic forces—the imperial army—Walloons (from what is now part of Belgium), Irish, Spanish, Italians, Slavs, Cossacks, Croats and Mohammedan Stradiots. The opposing armies swarmed throughout the German lands, living on the people, murdering, burning and destroying until, when peace was declared in 1648, Germany's population had fallen from seventeen million to about four million; three-fourths of its property had been destroyed and the country so ravished and bare that in two centuries it had not recovered from this savage warfare.

In particular the Palatinate suffered. Its ruler at the beginning of the war was the unfortunate Frederick V, leader of the Protestant cause, who was defeated in Bohemia. General Tilly, in 1622, as leader of the imperial and Catholic forces, laid waste the fair and prosperous Rhine country, from which ten years later he was expelled by Gustavus Adolphus, whose Swedish troops, together with those of Bernhard of

Saxe-Weimar, gave to the country, as a writer of that period expressed it, "die letzte Oelung"—"extreme unction."

In 1635 came the Spaniards under Gallas, who exceeded even the imperialists and Swedes in brutality and spoliation. Of the Spaniards it was said that departing the land they left behind only "glowing iron and mill-stones." At the signing of the peace in 1648, out of the Palatinate's original population of 500,000 there were only 43,000 left.

Nor did the sorrows of the German people end with the war. For thirty years the vagrants of Europe had made Germany their abiding place. They did not all leave with the troops but wandered about the country, a marauding, disorderly rabble, terrorizing and plundering the people. The moral degradation following in the wake of such desolation is indescribable. Famine prevailed and men would kill for a crust of bread. Though it may not be pleasant to write thereof, yet, at times, even cannibalism was resorted to.

By the Treaty of Westphalia the Empire lost Switzerland and the Netherlands; Strasburg, Metz, Toul and Verdun, among other territories, fell as booty to France.

The Palatinate was again ravished by the French and Bavarians in 1639, and the first good crop thereafter, that of 1641, was also destroyed. In 1644 and 1645 it was again overrun by friends and foes.

In 1674 the French, under Turenne, again overran the Palatinate, burning and plundering. This was repeated with like effect in 1680 and for the third time in 1688. Unprovoked and without warning was this invasion. Along both banks of the Rhine, throughout the Palatinate, village after village was reduced to ashes; the cities of Heidelberg, Mannheim, Speyer, Worms and a dozen others were plundered and set aflame. The attack was sudden and occurred in mid-winter. Great was the number of those driven forth from their homes who perished of cold and hunger.

Added to their other miseries was the

never-ending religious question. Four times within the century the Palatines had been called upon to change their religious beliefs. With a change of rulers came the command to adopt his religion, failure being followed by persecution.

For 123 years out of a total of 196 years, counting from the outbreak of the Thirty Years' War in 1618 to the fall of Napoleon in 1814, German lands were the battle ground of Europe; cause sufficient for any peace-minded individual to emigrate. Betwixt fear of the French and the ever-changing religious demands of their own rulers, they gladly seized upon the opportunity to migrate to America.

THE SECTARIANS

The sectarians — as the Quakers, Dunkards, Labadists, Mennonites, and the like—were generally named, were simple souls who took their Bible seriously and believed that the teachings of Christ, such as living together in amity, sharing their worldly goods, refusing to law their differences, refusing to take up arms against their fellow-men were to be taken literally. This made them traitors to all worldly conventions and political conceptions. In short, they were deemed Communists and, like Christ, they were offered as sacrifice to the powers that ruled—political and ecclesiastical. The three acknowledged and recognized faiths—Catholic, Lutheran and Reformed, though ceaselessly warring against each other, united in fighting the sectarians. Such misguided individuals could not be tolerated and they were declared "Vogelfrei"—literally, as free as the birds of the air, which meant they were outside of the protection of the law. Wherein is to be seen that there has not been much change for the better in the world's ways even unto this day.

Poets and romancers have made the story of the Huguenots familiar, but these other sectarians suffered no less in persecution and death. Of the European countries Prussia was the most liberal in its spirit of religious toleration. When Frederick the Great said, "Let every one seek salvation in

his own fashion" he was reiterating the traditions of the House of Hohenzollern. It was in Prussia that the Huguenots found a hearty welcome and a safe home.

The first of the religious sects to leave Germany in a body were the Mennonites, followers of Menno Simon, born in 1492, a priest of Friesland. He became convert to the ideas of the Reformation and preaching against the unchristianity of the Church and a state founded on force, he and his followers were subject to the usual rules of persecution. He was put under ban and a price set upon his head. His followers, for their belief, often suffered martyrdom. The malign spirit of prejudice and bigoted intolerance oft animating man so belies his intelligence and divinity as to make him more cruel and ferocious than the fiercest of wild beasts.

In the Netherlands the Spaniards massacred some 6,000; in South Germany and Switzerland over 3,000 were beheaded or died at the stake. Their property was confiscated, they were imprisoned and often placed in stocks, beaten and stoned. It was not until 1579 that they were tolerated in North Germany and Holland. In other countries the persecution lasted well into the Eighteenth Century.

Despite this persecution Mennonite communities flourished in Lübeck, Emden, Frankfurt on the Main, Krefeld and Krisheim, near Worms. These sectarians maintained correspondence and intercourse with the Quakers of England. One of these was William Penn, who visited Germany in the year 1671 and 1677. It was he who offered them home and a refuge in his new settlement of Pennsylvania. Soon a group of the Frankfurt community was formed, which acquired from Penn 25,000 acres of land. The Krefeld group took over 18,000 acres.

GERMANTOWN IN 1683

Franz Daniel Pastorius, a young lawyer of much scholarly attainment, was selected as the leader. On the 6th day of June, 1682, he sailed from Gravesend on the ship *America* and on

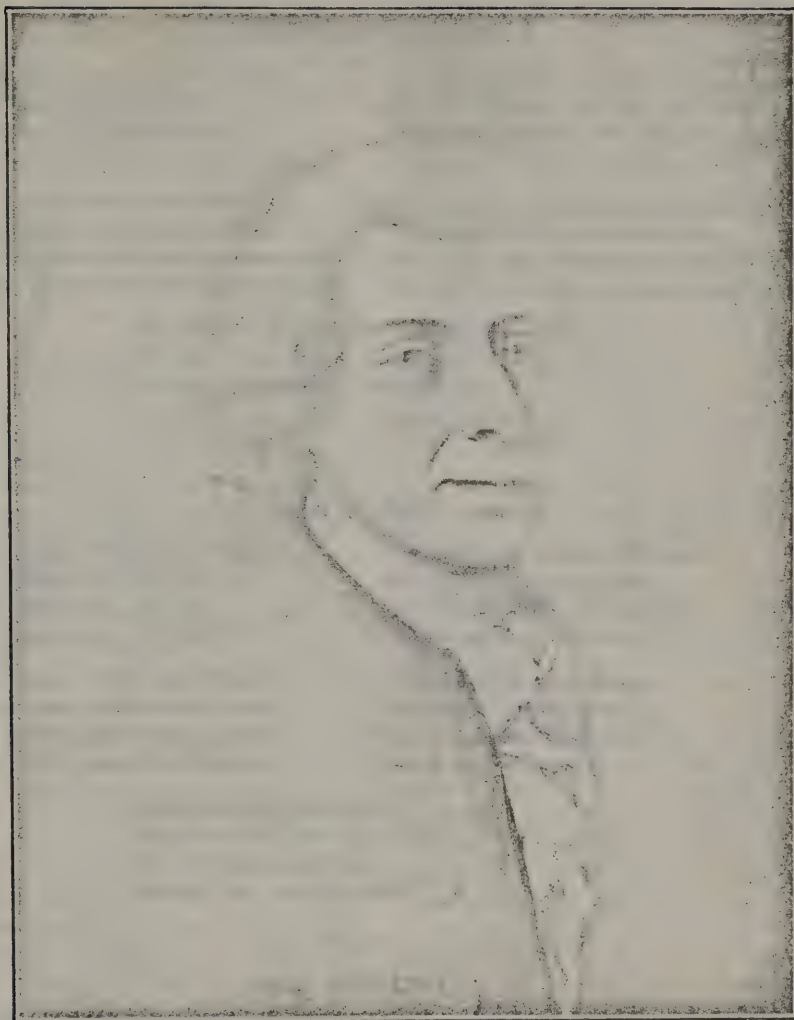
August 20th reached Philadelphia, which then consisted of a few log cabins. Soon he built himself a shelter. Lacking glass the windows were of oiled paper. Over the door he inscribed: "Parva domus sed amica bonis, procul esti profanis." ("Small is my house, the good are welcome, the godless stay afar.")

Thirteen families from Krefeld left Rotterdam on June 18, 1683, for Gravesend and on July 24th sailed for the Promised Land. For three weeks they skirted the coast of England and forty-nine days thereafter their ship *Concord* reached Philadelphia, and on October 6, 1683 (O. S.), they landed. This was the beginning of Germantown. Their first winter was not without privation and hardship, but soon their courage and endurance told and they prospered.

The settlers had much dealing with the Indians. Of these Pastorius wrote: "They are honest, keep their word, neither cheat nor offend anyone. We get along well with them." Hardly had the colonists gotten settled when a school was built, Pastorius himself taught a class at night. Of him it was said: "That he was the most learned man of his day in America." He was the author of forty-three volumes touching upon divers subjects, including jurisprudence, theology, natural philosophy, history, agriculture, poetry and much more.

In 1691 Germantown was incorporated as a town and Pastorius was elected Mayor. As such he exercised the office of justice of the peace. In his record book he inscribed: "Let the fear of the Lord be with you; accept no gifts. Offend neither widow nor orphan. Deal righteously by the poor and help the suffering and needy. Judge rightly between all men; look not upon the person but give heed to the lowly equally as to the mighty." His magisterial duties were few and far between; serious offenses did not occur.

It was this little community that drew up the first protest in America against slavery. This protest, signed by Pastorius, Garret Hendericks, Derick and Abraham op den Graeff, was on



Dr. Karl Friedrich Wiesenthal

*President of
German Society of Maryland
in 1783*

The Redemptioner

ERNST FEISE

DER ABSCHIED

O traute Heimat, Land meiner Väter,
O Waldesbläue, O Wiesengrün,
O Dörferfrieden, O Herdgeläute,
Nun schwankt der Boden, ich fahr' dahin.

Ob je im Leben ich wiederschaue,
Was in die Ferne mir nun entweicht?
O nicht um Schätze, um Gold, verliesse ich's.
Mir ward der Abschied nicht froh und leicht.

Die Fahrt erkauf' ich für Weib und Kinder,
Den Schiffsmann gab ich was unser war,
Mich selbst verdingt' ich auf Leib und Leben,
So ward ich Sklave auf sieben Jahr.

Es ging um Freiheit, um Menschenwürde,
Um meine Kinder, um unsre Not.
Nun winkt die Hoffnung im fremden Lande,
Dort gibt es Arbeit, dort gibt es Brot.

Ist uns dort drüben das Glück beschieden,
Wird uns dort drüben das Leben blühn?
O traute Heimat. O Dörferfrieden.
Lebt wohl auf ewig! Ich fahr' dahin!

DIE FAHRT

Vier Monat Sturm und Wogen,
Vier Monat auf der See,
Zum erstenmale grüssen
Die Sterne aus der Höh!

Vier Monat Durst und Hunger,
Wasser und schimmlich Brot.
Wie Schatten liegen die Kinder,
Mein Weib, mein Weib ist tot!

Von Sechsmal hundert Männern
Drei hundert starben hin,
Der Kapitän sitzt und rechnet
Und doppelt den Gewinn.

Viertausend Jahre Arbeit—
So steht es im Kontrakt.
Den Lebenden die Bürde
Der Toten aufgepackt.

Dem Kapitän verschrieben
Sind wir mit Haut und Haar.
Die Lebenden bezahlen,
Sklaven für vierzehn Jahr!

DIE ANKUNFT

Glücklich, die auf dem Grund
Des Meeres schlafen!
Was soll mir Baltimore,
Was dort der Hafen!

Siehe, dort stehn sie schon,
Warten in Haufen,
Pflanzer und Farmer, sie
Wollen uns kaufen.

Still, Brüder—höret ihr's,
Höret die Laute?
Sind's deutsche Worte denn,
Liebe, vertraute?

Stille, sie winken uns,
Höret sie sprechen—
Was ist's? Sie wollten
Die Ketten uns brechen?

Los uns kaufen?
O höret, ihr Brüder!
Sie schenken die Freiheit,
Die Freiheit uns wieder!

Freiheit und Arbeit
Wollen Sie geben!
Deutsche Gesellschaft,
Dir dank' ich mein Leben!

February 18, 1688 (O. S.), handed to the Friends' Society and by them shelved as too full of dynamite.

MORE SECTARIAN SETTLEMENTS

Hardly a year had passed after the landing of the Germantown settlers, when another group of sectarians, the Labadists, members of the Frisian community at Wieward, sent two representatives to America, who, in 1684, acquired from Augustine Herrmann, a tract of some 3,000 acres on the Bohemia River, in Maryland. Their number was about 100. Owing to their celibate proclivities the settlement had disappeared by 1724.

In the War of the Spanish Succession in 1709 the left bank of the Rhine was devastated and again the Palatines were rendered homeless. Led by Joshua von Kochersthal they left for England, arriving there without means they were aided by Queen Anne, who allowed each of the sixty-one persons a shilling a day for support. With the aid of charitably inclined persons, funds were raised and in October, 1708, they were sent to America. They settled on the Hudson, founding Neuburg, now Newburgh. The news of this spread. Soon thousands, taking with them what was left of their possessions, found their way to England. London was amazed. What to do with the multitude was the problem. Its empty houses were soon filled with these immigrants; 1,400 were quartered in warehouses, yet a thousand tents had to be erected on Blackheath to take care of the others.

Of them it was said by a chronicler of those days: "They spend their time in work and devotion; are frugal and abstemious; of a cheerful temperament; honest, peaceable, of good wit and are rather a blessing than a burden to the land." In all they numbered some 14,000. As the winter approached their care became a burden; their welcome had worn out. There were not ships enough to transport them. Upwards of a thousand perished. To end this condition the Government returned several thousand to Germany via Holland; 600 were sent to Virginia and the Carolinas; and, in the early part of

1710, 3,000 to New York; 3,800 were, at the request of the Lord Lieutenant of Ireland, located in the Province of Munster, near Limerick. In the course of time this settlement had grown to about 12,000.

At the same time the Palatines were migrating, a group of Mennonites of Bern, Switzerland, sent Sir Christoph von Graffenried and Franz Ludwig Michel to London to negotiate with the Carolina Company for land for a settlement. Upon Graffenried's suggestion the English Government placed two ships at his service upon which, in October, 1709, 650 Palatines were transported to North Carolina and there founded the settlement of Newberne. In 1711 these colonists suffered severely from an attack of the Tuscarora Indians. This caused a number of them to leave and, upon invitation of Governor Spotswood of Virginia to settle on the Rapidan River, there founding Germanna.

The mines and iron-ore works set up by Spotswood were manned with some forty skilled men sent over by Graffenried in 1714. Germanna was enclosed by palisades and had a block-house which also served as the German church. Governor Spotswood was generous in promises but slack in performance, and many of the miners and foundrymen died unpaid for their labor. In 1718 most of the settlers abandoned Germanna and moved into Fauquier County where they founded Germantown.

FRIENDLINESS OF THE INDIANS

In April of 1710, 3,000 more Palatines were sent to New York by the English Government; of these 720 died before reaching land. The others were distributed in camps along both banks of the Hudson River and employed in producing tar and hemp for the English Navy. Misused and abused by Robert Livingston, who owned the tract of land some sixteen miles along the Hudson and twenty-four miles deep upon which they were employed, a part of which had been bought by the English Government for their use, they left and accepted a grant of land from the

Mohawk Indians, who had been witnesses of their distress in London and invited them to their territory. In March, 1713, they began their pilgrimage to the Schoharie Valley; they were fourteen days on the way. Through the snow-covered trails they carried their sick and their goods on their backs for they had neither horses nor wagons. Reaching their destination they were without food and would have starved but for the friendly help of the Indians. Having no plows they worked the land with sickles to plant the seed wheat, a bushel of which they had been able to buy at Schenectady, twenty miles away. This in the autumn gave a yield of 83 bushels; for flour they pounded their wheat between stones. They built themselves log cabins and made their clothing out of the skins of animals.

Comfortably flourishing they were followed and again beset by Livingston, who claimed ownership of the land settled by them. In this he had the active support of Governor Hunter, his partner in profit.

Appealing in vain to England, some 300 of the settlers rather than again undergo the hardships of a new removal, paid Livingston for the land. Others more hardy or stubborn moved some twenty-four miles farther north into the Mohawk Valley and there began over again on land also given them by the Indians. Another group of families rather than yield further tribute, guided by friendly Indians, sought their way through the dense forests to the reaches of the upper Susquehannah; here they built rafts, upon which they placed their women and children and household possessions, the while the men led the horses and cattle along the river. After several weeks they reached the Swatara River in Pennsylvania and here founded the settlement of Tulpehocken. In less than twenty years this settlement had a population of 50,000.

The consequence of the evil experience which befell them was that thereafter the immigrants shunned New York and sought a home in Pennsylvania.

From Maine to Louisiana German settlements were made; some flourished while others perished. Many were the difficulties and hardships that confronted the pioneers, from scheming rogues who robbed them of their land and goods to the savage warfare of whites and Indians.

Two men arose out of these groups—Conrad Weiser and Frederick Post, who, because of their knowledge of the Indian languages and the confidence in which these people held them, were of great service to the colonial governments during the French-English wars.

The Schwenkfelders, a Protestant sect who, in doctrine, government and discipline, resembled in many respects the Friends, were driven from Silesia by order of Emperor Karl VI; they proceeded to Saxony where they found no welcome, so 184 of them migrated and settled in Berks, Lehigh and Montgomery Counties, Pennsylvania, where well-kept farms and huge barns yet bear evidence of their thrift and industry. Each year a festival is held to commemorate their coming to America.

Another group, whose descendants have come down to the present, were the "Tunkers" or Dunkards, who settled near Germantown in 1719. Other settlements were in Maryland, Virginia, Ohio, Indiana, Kansas, Missouri and Texas. In the early part of this century they numbered some 100,000. From time to time dissensions arose between them causing new groups to be formed; thus the Amish Brethren and the Mystics at Ephrata. The latter observed the Seventh Day. All property was held in common.

Among the religious exiles were the Salzburgers, who settled in Georgia in 1734. For the most part these were descendants of the Waldenses, who had left their native Savoy in the Thirteenth Century and settled in the Tyrol. Failing to observe the decree of the Bishop of Salzburg in 1684 to become Catholic, they were banished. This edict was temporarily withdrawn but again proclaimed in 1727. Those refusing conversion were given from one to three months to dispose of their possessions

and leave the land. Over 30,000 left and spread over Germany. Through the "Society for the Propagation of Christianity" in London, they were offered free transportation to Georgia, of which many availed themselves. They landed on March 12, 1734, and were received with a salute of cannon. Governor Oglethorpe was very kind to them. Their first settlement was soon abandoned, they then settled near the Savannah River and founded New Ebenezer. In 1741 they numbered 1,200.

The colonies of the Moravians at Bethlehem with their love for art and music and literature, is probably the best known of these sectarians. They had first settled in Georgia, but when trouble arose with the Spaniards in Florida, they refused to bear arms and being subject to vexations, they emigrated to Pennsylvania.

The leaders of these sectarians were often learned men, versed in the languages of the Bible, critical of the meaning of the Scriptures, earnest in their interpretation thereof and together with their followers devout, pious and of fixed convictions, willing to do and brave and suffer all things rather than deviate an iota from what they deemed right in the sight of God and man.

Then, as now, men were given to seeing ghosts that rose before them in the darkness of their ignorance. The German sectarians undertook missionary labor among the Indians. Their valiant efforts in seeking recruits for Christianity opened them to suspicion. A governor of New York in 1746 charged them as being "vagrant preachers and of dubious character," and that they were under suspicion of being "papal emissaries urging revolt upon the part of his Majesty's loyal subjects;" and "How can such folk be trusted who would convert negroes to Christianity?"

Among those "vagrant preachers" were David Zeisberger and Johann Heckenwelder. Both were the authors of books of great ethnological value, touching upon the language, manners and customs of the Onondagus, Delawares and Mohicans.

Suffice it to say that these Germans helped make the colonies into states and the states into a nation. They were not "Boors," as Benjamin Franklin once called them (much to his regret later), but their learning and their education, their rigid principles and high ideals were equal to that of any people that form the components of our Americans.

Wars and internal dissensions—dynastic and religious—in their native land, besides the lack of fluency of expression in the current tongue, left them with little inclination to take part in the political factionalism so prevalent among the English of the colonies, for then as now, party adherence and loyalty was the reward that led to public office and opportunity for profit growing therefrom. So when it came to bestowing office, favor and rewards in matters civil and military, regardless of their labors and fealty, the Germans were set aside for the more husky native son, who in playing the game was not averse to using loaded dice.

IN MARYLAND AND VIRGINIA

The quality and character of the German colonists soon became known and land agents from other colonies came to Pennsylvania and New Jersey with tempting offers of grants of cheap lands. In acceptance thereof, large groups journeyed to and settled in the Shenandoah Valley. Of these a traveler passing through during the period of the French-English War, wrote:

"The low grounds of the Shenandoah River are very rich and fertile. They are chiefly settled by Germans who gain a sufficient livelihood by raising stock for the troops and sending butter down into the lower part of the country. I could not but reflect with pleasure on the situation of these people and think if there is such a thing as happiness in this life they enjoy it. . . . They are subject to few diseases, are generally robust and live in perfect liberty. They know no wants and are acquainted with but few vices."

Though the *Journal* of the House of Delegates of Maryland, of October,

1710, takes note that a number of Palatines (by this time all German-speaking people were roughly classed as Palatines) had settled in the colony and declared that together with their servants they should be "free this present year from paying any publick, county, or parish levy, or charge," it is not assumed that they were in any large number.

Many of the Germans that the agents expected to locate in Virginia, upon seeing the fertile land of what is now Frederick County, decided to go no farther but unslung their axes and spades and began their task of home-making.

It is said that when Washington as a young man was engaged in surveying he was followed by German immigrants with their wives and children.

Some of Louisiana's best citizens and wealthiest sugar-planters sprang from a little colony of 300 poor Germans, who in 1722 settled on the river about forty miles above New Orleans.

Pennsylvania was ever the great objective of the German colonists. Such a number had settled there that the English became fearsome. This did not last long for, in 1738, the Royal Governor writes: "This province has been for some years the asylum of the distressed Protestants of the Palatinate and other parts of Germany; and, I believe, it may truthfully be said that the present flourishing condition of it is in a great measure owing to the industry of these people."

In 1766, Benjamin Franklin testified before a committee of the House of Commons that there were in Pennsylvania about 160,000 white-inhabitants, of whom one-third were Quakers and one-third Germans.

So much for their numbers and activity as home-builders. Let us take a look at Philadelphia as it appeared to the newly landed immigrant in the year 1700.

Proceeding westward along Chestnut Street they are met by such a procession as never was seen on the highways of Europe; a drove of negroes, coupled two by two, recently imported

from the Guinea coast. On reaching the next corner there was to be seen an even sadder phase of this barbarous institution. In front of a tavern, from a rude platform resting on two hogsheds, was being held a slave auction. "Likely negro boys" and "breeding wenches," as the placarded bills announced, were being knocked down at a few hundred dollars a head.

Traveling farther they come upon a motley rabble surrounding a cart to the tail of which a poor wretch is tied. He bellows with pain as stroke after stroke from the constable's whip falls upon his naked back. Following the cart are a number of petty offenders guarded by constables. It is the weekly market-day parade of evil-doers.

In the grounds about the State House a group of Delaware Indians were encamped. While the young bucks roamed the streets, shooting coins off posts with their arrows, the squaws and old men were busy weaving baskets and making moccasins.

THE HESSIANS

In touching upon the conditions of life in the Eighteenth Century we cannot pass over the poor devils who by their avaricious and despotic princes were sold to do England's service in America. Even to this day the names of the rulers, so far as they are remembered, are despised and held in contempt. "Mercenaries," the Hessians were called who were sent across the seas. They had no heart nor mind for the task; some mutinied and were shot down in the market place. So they were sent to fight England's battle, even as their descendants were returned across the seas in the Twentieth Century to again fight her battles under like penalty for disobedience. On the way to the port of their embarkment hundreds of these Hessians deserted and took refuge in Prussian and other neighboring territory. These were the men stigmatized as "blood-thirsty" and "robbers" by prejudiced writers of the kind who believe in Parson Weem's story of Washington and the cherry tree. Speaking of Washington, it was he who, after the capture of Trenton, caused notices to be posted throughout

the vicinity where Hessian prisoners were quartered saying that the men had been compelled to become combatants and should be treated with kindness and not with enmity. He also permitted them to retain their baggage.

In a letter from New York, dated May 11, 1776, the thought was put out: "If a few sensible and trusty fellows could mingle with the Hessians they might have great influence with these German mercenaries who have no enmity toward America and have received no injury at America's hands."

The suggestion seems to have had a practical application, for shortly thereafter Congress devised a plan of welcoming them to the land, guaranteeing them the free exercise of their religion and investing them with the rights, privileges and immunities of natives; moreover granting them and their heirs forever fifty acres of land. At the same time, it was said, that if they fought and escaped with their lives and returned, they would again be subject to the despotic will of their prince. This bait, offered through the help of Germans already here, tempted many, in fact, it is said that over 5,000 deserted and threw in their lot with the Americans.

That these Germans were not the only "mercenaries" hired by the English seems to be borne out by a line in the earliest draft of the Declaration of Independence wherein it reads: "He (King George) is at this time transporting large armies of Scotch and other foreign mercenaries to complete the works of death, desolation," etc.

As prisoners they were distributed among the German colonists of Pennsylvania, Maryland and Virginia where they were well received and were content to remain after the war was over, and where their descendants became prosperous and influential.

THE REDEMPTIONERS

From year to year the urge Americans grew; the reports from those first settlers who were doing well and living in peace here were glowing in praise of the new land. Ship owners of England and Holland employed

agents to travel through Germany to secure passengers for America. Added to these were the agents of American land owners, who by gaudy promises and exaggerated statements so caught the fancy of the war-tired and hard-working men and women that they were easily prevailed upon to seek better conditions in the land of gold and plenty.

The transportation business was highly profitable, for though not every prospective emigrant had the money to pay the fare for himself and his family, the agents ingeniously suggested that the money was not necessary—they could bind themselves out for a number of years, the while learning the language and growing accustomed to the ways of the new country, and upon the expiration of their time they would be given fifty acres of land, a suit of clothes, some tools and a bit of money and becoming landowners would live like lords forever after. This proved enticing, for many were willing to undergo hardship and privations even to the point of enduring bondage for a period that in the end they might be free. In the beginning this arrangement was fairly successful.

The contract which the redemptioners signed contained the proviso: That if any passenger died on the voyage the surviving members of the family, or the surviving redemptioner passengers, would make good his loss to the captain. Whereby it happened that a wife who had lost her husband at sea, or a child, on her arrival here would be sold to serve in bondage, for five years to pay her own passage and for a further term of five years to pay for the passage of her husband or child.

Soon man's avarice proved his innate bestiality and the lure of greater riches spurred him on to deeds the recital of which, even at this day, shames our common humanity. The masters of vessels were lords upon the sea; from their acts there was no appeal, for they were not answerable to anyone. Vessels previously engaged in the slave trade were converted to transporting emigrants. Voyages lasted months, for the sailing vessels, dependent on the

wind and weather, were often carried off their course. Water and food gave out; scurvy and other diseases seized upon the adventurers.

"PACKED LIKE HERRINGS IN A BARREL"

A writer described the conditions on shipboard: "Children, from 1 to 7 years rarely survive the voyage; many a time parents are compelled to see their children die of hunger, thirst or sickness and then see them cast into the water. Few women in confinement escape with their lives."

Vessels were overloaded. The ship "April," Captain de Groot, left Amsterdam for America in 1718 with 1,200 persons when the ship's utmost capacity was 400; 115 of these died before leaving Amsterdam. On another ship 250 out of 317 perished during the voyage.

Christopher Sauer, in his paper, February, 1745, states: "Another ship has arrived. Of 400 passengers who sailed not more than 50 are alive. They received their bread every two weeks; some ate their portion in four, five or six days, which should have lasted fifteen days. If they received no cooked victuals in eight days their bread gave out the sooner, and as they had to wait until the fifteen days were over they starved." Then he relates how a man and his wife who had eaten their bread within eight days crawled to the captain and begged him to throw them overboard to relieve them of their misery, as they could not survive till bread day. The captain refused to do it and the mate in mockery gave them a bag filled with sand and coals. The man and his wife died of hunger.

The loss in crossing in the year 1749 was placed at no less than 2,000 lives. These deaths meant not a loss but an increase of profit to master and owner. The property of those dying was claimed by the captain of the ship.

In the year 1817 three vessels sailed from Helder, in Holland, with 1,100 redemptioners. The vessel arrived in New Orleans after a trip of nearly four months with a remainder of 597. The others had perished by sickness and from want of food, water and medical attention. The survivors testified that

there had been sufficient provision on board but the officers and sailors withheld it to extort whatever money the passengers might have and that the water was foul and full of worms.

The indignation aroused at the horrible suffering of these people was so great that within fourteen days the Louisiana Legislature had passed a measure for the better protection of immigrants and prohibiting the sale of survivors for the payment of the passage money for fellow-passengers who had died during the voyage.

Theft of the passengers' goods was no uncommon occurrence. John Wesley, in 1736, made a trip to Georgia with a group of Salzburgers whose courage and confidence in the strength of their faith really led to his own inner conversion; he spoke of John Reimer of Switzerland who "while provided with money, books and drugs" was robbed by the captain and forced to sell himself for seven years.

Upon a vessel laden with redemptioners arriving in port the master would advertise their sale into service, as in the Baltimore *American* of March, 1817:

"The Dutch ship Johanna, Capt. H. H. Bleeker, has arrived before this city and lies now in the cove of Wiegman's wharf. There are on board, desirous of binding themselves for their passage, the following single men: Two capital blacksmiths, a rope maker, a carrier, a smart apothecary, a tailor, a good man to cook, several young men as waiters, etc. Among those with families are gardeners, weavers, a stone mason, a miller, a baker, a sugar baker, farmers and other professions, etc."

Among these other professions were teachers, preachers, musicians and even lawyers. This gives some idea of the variety of trades and callings represented.

In a letter from Annapolis, bearing date of February 24, 1776, there appears an appeal from a recruiting officer to the Council of Safety: "I am much afraid we shall be pushed for a drummer and fifer. I have been informed by Mr. Davidson, the second

lieutenant, that there is a servant in Baltimore who has two years to serve who is a good fifer, which he will sell for fifteen pounds or thereabouts, as his wages in one year would pay that sum and find him clothes. I should be much obliged to you to allow me to purchase him." Abuses occurred such as the sale of white persons to free negroes. Also the mating of white women to negro slaves, making them and their children slaves. A flagrant case of this kind occurred in 1681 when a former servant of Lord Baltimore, an Irish maid by the name of Nellie who had been sold as a redemptioner, was by her master married to a negro slave. Hearing of this Lord Baltimore immediately set about to have the law repealed and a new law enacted prohibiting such matings under penalty of the master immediately losing the service of such servant and forfeiting the sum of ten thousand pounds of tobacco. But this did not set Nellie and her two sons free, for the Maryland Court of Appeals held the law not to be retroactive.

THE GERMAN SOCIETY

It was conditions such as these that led to the formation by Germans of societies for the protection and care of immigrants. The first was in Philadelphia in 1764, the second to organize was Charleston, S. C., in 1766; and in 1783, the German Society of Baltimore was founded. Dr. Karl Friedrich Wiesenthal was the first president; John Conrad Zollikoffer, secretary, and Dr. Wilhelm Zollikoffer its physician.

Though it has been stated that the beginnings of the German Society in Maryland followed closely upon that of the Pennsylvania Society in 1764, we have no authentic record thereof.

In Griffith's Annals of Baltimore is found the following entry: "In 1783, directly after the peace, several merchants from other states and other parts of this state settled here, among whom were Messrs. Slubey, Dall, Stauffer, Stark, Kimmel, Isaac Salomon and Johannott, and a number of European gentlemen, among whom were Grundy, Coopman, Schroeder, Seekamp, Koneke,

Zollickofer, Valk. By the Minerva, Capt. Bels, Harmony and other vessels, there were brought a great many Irish and German redemptioners and a Society for the Aid of the Germans Not Speaking the Language of the Country, was formed."

Following the Napoleonic wars, famine, lasting several years, spread over Northern and Central Europe. Seeking escape from hunger and want some 60,000 persons sought betterment in America.

About the middle of November, 1816, 300 emigrants arrived at Amsterdam to take passage across. It was so cold, the chronicles of Germany relate, that the birds froze in the air and the game perished in the fields. The Chesapeake Bay was frozen from shore to shore. In such weather the ship "Jufrow Johanna" arrived in February, 1817. The condition of the passengers was so pitiable that a humane gentleman of Annapolis caused the following advertisement to be published in the Baltimore *American* of February 7th:

"A ship with upward of 300 German men, women and children has arrived off Annapolis where she is detained by ice. These people have been fifteen weeks on board and are short of provisions. Upon making the Capes, their bedding having become filthy, was thrown overboard. They are now actually perishing from the cold and want of provisions."

On February 13, 1817, a call was issued for a meeting of Germans and descendants of Germans to be held at Kaminsky's Hotel, on Bank, near Light Street, that evening at 6.30 o'clock to organize for the better protection and assistance of German immigrants.

The meeting was attended by many influential and wealthy citizens. Among the organizers and first members of the society we find General John Stricker, the commanding general of the Maryland Militia and an officer of the Revolutionary War; the merchants, Christian Mayer, B. J. von Kappf, Heinrich Schroeder, Louis Brantz, Frederick Leypold, Johann Hoffman, Frederick W. Brune, Michael Kimmel, F. L. E.

Amelung, the founder of the first glass furnace in the state; William Krebs, John Frick, Samuel Keerl, John F. Fries, Peter Sauerwein, Frederick Waesche, Jesse Eichelberger, Dr. Diefenderfer, Justus Hoppe, Lewis Mayer, Philip D. Sadtler, J. J. Cohen, Samuel Etting, Conrad Schultz, Dr. A. J. Schwartz, Benjamin J. Cohen, Charles W. Karthaus, Lawrence Thomson, the eminent attorneys, David Hoffman, William Frick and Charles F. Mayer. Christian Mayer presided and William Frick acted as secretary.

This meeting was the revival of "The German Society of Maryland," which for a number of years, whilst there was no immigration, had been dormant.

One of the first matters undertaken by the society was the passage of an act by the Legislature at its session in 1818, providing for the appointment of a register to supervise and record all contracts entered into for the apprenticeship of immigrants; to prevent the separation of parents and children; minors to have at least two months schooling every year, making term of servitude not to exceed four years; shortening period of detention on board ship to thirty days and caring for the sick, relieving surviving widow and child from responsibility for passage money of deceased husband or parent. And other provisions of relief and amelioration.

Christian Mayer, who came from Ulm

in 1784, became a member of the German society in 1785, and in 1817, at its reorganization was elected its president.

A former president of the society the late Louis P. Hennighausen, has written a "History of the German Society of Maryland," from which much matter of interest herein contained was borrowed. In his story he more fully sets forth the conditions that prompted the creation of the German Society and the work it has done for immigrants from the Eighteenth to the Twentieth Century.

The German Society, formed by men from all the German lands—Catholic and Protestant, Jews and Gentiles—was dedicated to well doings and works of charity and has so continued to this day. Respected and illustrious be the memory of the founders and may their virtues ever serve to guide our way and the way of those who follow us.

In the compilation of this story many were the sources from which information was gleaned. In addition to the History of the German Society, above referred to, the following works were helpful:

"Bilder aus der deutschen Vergangenheit," Gustav Freytag.

"Drei Jahrhunderte deutschen Lebens in Amerika," Rudolf Cronau.

"The German Element in the United States," Albert Bernhardt Faust.

"Geschichte der Deutschen Gesellschaft von Pennsylvania," Seidenstricker und Heinrici.

"Das Buch der Deutschen in Amerika," National German American Alliance. Max Heinrici.

"The Rise of American Civilization," C. A. and M. R. Beard.

"The Story of an Old Farm," Andrew D. Mellick, Jr.



General John Stricker

*Vice-President of
German Society of Maryland
in 1817*

Salute to the Stalwarts

(Verses to celebrate the sesqui-centenary of the German Society of Maryland)

1783 - 1933

CHARLES H. MIEGEL

Call it no empty pride, no idle boast
That we today would eulogize that host
Of hardy, stalwart pioneers
Who in the stern and early years
Came with their children and their wives
Their Lares and Penates—set their lives
To the noble, decent burgher task
Of honored livelihood; did ask
No quarter, favor, charity,
But in a quiet parity
With their new neighbors hewed themselves a place
Second to none: our staunch Germanic race.

Unsung, unlauded often, when was told
The nation's story—when there were enscrolled
The golden tomes that glorified
Great men and days. Tell me who died
More bravely than a Herkimer! Who fell
More nobly than de Kalb? Tell me what spell
Worked finer magic than the mighty power
Of Steuben in our most disheartening hour—
From martial fields to busy marts,
In science, in the crafts, the arts,
Our forbears gave a heart and soul: rich gain!
Men may be proud who claim the Teuton strain.

Builders of cities, acre-builders, too,
Singers of songs, soldiers and tillers, who
Helped Penn his commonwealth create:
With Schurz helped Lincoln save the State:
Helped carve from out the rugged West
A promised land; who gave their best
Of genius; brought the German Christmas lore
To countryside, to towns—to Baltimore
For freedom fought; whose history
Runs nigh a third long century;
Who gave a heart and hand to want and need—
We best salute them in this thought and deed.
Aye—best salute them in this deed and thought;
Best honor them in working as they wrought.

German Society of Maryland

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Bauernschmidt, Mrs. William	Finger, Miss Helen	Koester, Mrs. E. H.
Berger, Mrs. K.	Florenz, Mrs. F. W.	Kraemer, Mrs.
Birkmeyer, Mrs. John F.	Foertsch, Mrs. George	Kratz, Mrs. H.
Bitter, Mrs. Oscar	Gackenheimer, Mrs. Jennie	Krebs, Mrs. George
Blanck, Mrs. Bertha L.	Gail, Mrs. Harry	Krekel, Mrs. Hubert
Blome, Mrs. Sophie	Garthe, Mrs. H. C.	Kroeger, Miss Katie
Bode, Mrs. Carrie	Geiwitz, Miss Elsie	Krone, Mrs. A. Henry
Boesche, Mrs. Edwin L.	Glaser, Mrs. Chas.	Krug, Mrs. Theo.
Born, Miss Elizabeth	Gleichmann, Mrs. Minna	Kuebler, Miss E.
Broemer, Miss Ida	Goetz, Mrs. Thekla	Kuhst, Mrs. Herman G.
Broening, Mrs. William F.	Goetz, Mrs. Wm.	Kurrelmeyer, Mrs. Wm.
Brueggemann, Mrs. Margaret	Graulich, Miss Karoline	Kurtz, Mrs. Lewis
Bruning, Mrs. Katie	Gries, Miss Hattie	Lang, Mrs. G. E.
	Groneberg, Miss Helen	Lawrence, Mrs. Wm. H.
	Groneberg, Miss Henrietta	Lemkuhl, Mrs. Emma
Callow, Mrs. E. P.		Lenz, Mrs. F.
Campen, Miss Sophie	Haardt, Mrs. Augusta T.	Lieberknecht, Miss Louise
Carsten, Mrs. H. L. Fricke	Haegel, Mrs. Frieda	Lipps, Mrs. F.
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Clements, Mrs. M.	Happ, Mrs. Emma S.	Luederitz, Mrs. Carl
Conradi, Miss Elsa	Harig, Miss Katie	Mallabre, Mrs. H.
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Depkin, Mrs. Josephine A.	Heckman, Mrs. Laura D.	Medenbach, Mrs. Bertha
Dittmar, Mrs. Conrad	Hellmers, Mrs. Anna B.	Meislahn, Mrs. Bertha
Dochtermann, Mrs. Rosa	Heinrich, Mrs. Katherine	Merle, Mrs. Andrew W.
Dochtermann, Mrs. William	Hentschel, Mrs. Lillie	Messerschmidt, Miss Julia
Dohme, Mrs. Chas. E.	Herman, Mrs. Carrie M.	Meyer, Mrs. John F.
Dreyer, Mrs. Henry D.	Hinrichs, Mrs. John	Miedwig, Mrs. George
DuBraun, Mrs. Otto	Hoffmann, Miss Else	Mohlhenrich, Mrs. J. George
Ehoff, Miss Gussie	Hofmann, Mrs. Julius	Munder, Mrs. Anna
Eidman, Mrs. August	Holl, Mrs. Irene E.	

Neuhaus, Mrs. Anna C.
 Nitze, Mrs. Carl
 Nitze, Mrs. William A.
 Noeth, Mrs. W. Harry
 Nordmann, Mrs. Charlotte
 Packendorf, Mrs. J. J.
 Pfeil, Miss Auguste
 Picker, Mrs. Adolph H.
 Pielke, Mrs. Emil
 Pirscher, Mrs. Wm. F.
 Pluemacher, Mrs. F. H.
 Poercher, Miss Anna
 Pund, Miss Clara
 Rabbe, Mrs. C. C.
 Rasche, Mrs. Ferdinand
 Reinhard, Miss Emelia
 Remmert, Miss Caroline
 Remmert, Miss Elizabeth C.
 Roessler, Miss Meta
 Rolker, Mrs. John G.
 Romoser, Mrs. Mary
 Rother, Mrs. Robert
 Rupprecht, Mrs. Charles
 Salbeck, Mrs. Barbara
 Sandlass, Mrs. R. C.
 Sattler, Miss Emma
 Schaar, Mrs. Louise

Schauer mann, Mrs. Otto
 Schimpf, Miss Catharine D.
 Schlag, Mrs. Adolph H.
 Schenult, Mrs. Frank
 Schleunes, Miss Ella
 Schleunes, Miss Elise
 Schmidt, Miss Anna
 Schmidt, Miss Lilly
 Schmidt, Mrs. Chas. R.
 Schmidt, Mrs. Elizabeth
 Schmied, Mrs. Carl
 Schneider, Miss Ella
 Schneidereith, Mrs. A.
 Schneidereith, Miss Marie
 Scholtz, Mrs. K. A. M.
 Schroeder, Miss Emma M.
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 Simon, Mrs. Harry
 Simon, Mrs. Wm.
 Sloan, Mrs. Julia Wilms
 Smith, Mrs. F. Bowie
 Spicknall, Mrs. Bernardine
 Spilman, Mrs. Chas.
 Stauffen, Mrs. Charles F.
 Stehle, Mrs. Agnes
 Stein, Mrs. Erich B.

Steinmueller, Mrs. Theodore
 Steinwald, Mrs. Emma
 Striegel, Mrs. M.
 Strube, Mrs. Gustav
 Süchting, Mrs. Henry
 Suesse, Miss Ida
 Sullivan, Mrs. James
 Teichmann, Mrs. Amelia
 Tiemeyer, Mrs. Gertrude
 Thomas, Miss Julia
 Thomas, Mrs. Paul
 Tjarks, Miss Anna
 Tjarks, Miss Marye
 Tuerck, Mrs. Adam
 Ulrich, Miss Dora
 Von Nitzel, Mrs. Bertha
 Wagner, Mrs. George L.
 Walch, Mrs. Bertha F.
 Weber, Miss Elizabeth
 Weldner, Miss Christina
 Wenzing, Mrs. Hermann
 Werckenthien, Mrs. William
 Werner, Mrs. Louise
 Wieghardt, Mrs. Marie
 Wicker, Mrs. Lily
 Zies, Miss Katherine

150th Anniversary Celebration

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Dr. Christian Deetjen	Carl F. Meislahn	Hon. Joseph N. Ulman
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Dr. A. R. L. Dohme	Lester A. Muller	Henry G. Von Heine
Hon. Eli Frank	Otto Ortmann	Prof. David Weglein
Frank A. Furst	Gen. Lawrason Riggs	Dr. William Welsh

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Edwin A. Spilman, *Treasurer*

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German Aged People's Home

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John Rausenberger, Fred Steinitz and George Bauman

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Schley Unit, No. 37, S. S. of A.

Anton Hagel, J. Erle Baumgartner and Mary T. Tjarks

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Germania Lodge, No. 160, A. F. and A. M.

John Ruthke, John Lehmyer and Fred. Hesse

Deutscher Krieger Bund

Karl Gelhard, Hermann Rosenthal and Hermann Matthies

Kolping Society Baltimore

Katholischer Gesellen-Verein

Josef Thoben, Eddy Godehardt and Josef Haenle

Turnverein Vorwaerts

George Schuchhardt, John Kunzelmann and Karl Hartig

Deutscher Sport Club

L. Conrad, G. Kley and A. Pfaff.

Unkel Braesig Vereen

Wilhelm Wehrenberg, Wilhelm Kaiser and Arnold Schiemann

Frauen Bund

Unabhängiger Bürgervereins

Mrs. Thekla Goetz, Mrs. Marie Striegel, Mrs. Kathie Geissler

The 150th Anniversary Celebration of the - German Society of Maryland

JANUARY 15 and 16, 1933

On Sunday evening, January 15, at 7.30 o'clock, the celebration began with a public meeting in the large concert hall of the Peabody Institute at Mount Vernon Place. Invitations had been issued to all societies, churches and organizations of German origin or connection. Delegations of three from many organizations were present. The banners and flags of these societies formed part of the decorations. After an organ prelude by John H. Eltermann and the singing of the Baltimore-born "Star-Spangled Banner" by the audience, the chairman of the Celebration Committee, A. Henry Krone, presented Karl A. M. Scholtz, the president of the German Society, as the presiding officer of the meeting. The feature of the program was a trilogy entitled "The Redemptor," written in three parts by Dr. Ernst Feise of the German Department of Johns Hopkins University. The first part, "Der Abschied," was set to music by Theodore Hemberger and was sung under his direction by the Singing Society "Harmonie." Franz C. Bornschein wrote the music for the second part, "Die Fahrt," which was rendered by the "Junger Maennerchor," under the direction of John H. Eltermann. The third part, "Die Ankunft," was set to music by Gustav Strube and was rendered by the Arion Singing Society under George W. Poehlman as director. The Turnverein Vorwaerts presented a drill of sixteen men led by their teacher, John Rannacher. Greetings and congratulations were brought by Wilhelm F. Engelberth, president of the Independent Citizens Union, on behalf of the united German societies of Baltimore and by

Richard C. Sandlass, representing the two charitable institutions, the Waisenhaus and the Greisenheim. This booklet, dedicated to the German Society by the Society for the History of the Germans in Maryland, was officially presented by its president, Thomas Foley Hisky. German societies, founded in colonial days for the identical purposes as the Maryland organization, brought their congratulations. Charleston, founded 1766; New York, founded 1784, and the German Society of Pennsylvania, founded as the first in 1764, through its president, Capt. Louis H. Schmidt. The concluding address was given by Fritz O. Evers, pastor of Zion Church, the oldest German institution in Baltimore, founded in 1755.

A banquet at the Lord Baltimore Hotel was held on Monday evening. The state of Maryland was represented by Governor Albert C. Ritchie; the city of Baltimore by Mayor Howard W. Jackson. The German Ambassador, Herr Friedrich Wilhelm von Prittwitz und Gaffron; the Austrian Minister, Herr Edgar Prochnik, and Mr. Pierre de Salis, representing the Swiss Legation, were present as representatives of the countries from whom the founders of the German Society had sprung. Mrs. Harry Keller of Philadelphia spoke on behalf of the women co-operating in the work of the German societies. Observing a cherished tradition greetings were offered by representatives of the national sister societies, the Hibernians, the St. George's, St. Andrew's and St. David's. The chairman of the Executive Committee of the German Society, Thomas Foley Hisky, presided as toastmaster.

HISTORICAL RECORD OF THE OFFICERS OF THE GERMAN SOCIETY OF MARYLAND AND THEIR RESPECTIVE TERMS

PRESIDENTS

DR. KARL FRIEDRICH WIESENTHAL.....	1873—	
CHRISTIAN MAYER.....	1873—1879	CLAAS VOCKE.....1879—1886
JUSTUS HOPPE.....	1821—1832	LOUIS P. HENNIGHAUSEN.....1887—1913
URIAS W. KARTHHAUS.....	1833—1840	ROBERT M. ROTHER.....1914—1923
ALBERT SCHUMACHER.....	1841—1871	KARL A. M. SCHOLTZ.....1924—
HERMAN VON KAPFF.....	1872—1873	

VICE-PRESIDENTS

B. J. VON KAPFF.....	1817—1822	JACOB TRUST.....1879—1883
GEN'L JOHN STRICKER.....	1817—1827	HENRY WILKENS.....1883—1887
DR. AUG. J. SCHWARTZ.....	1817—1826	FREDK. RAIN.....1887—1893
HENRICH SCHROEDER.....	1817—1822	P. L. KAYSER.....1887—1893
F. W. BRUNE, SR.....	1822—1861	CLAAS VOCKE.....1888—1892
JOHN HOFFMAN.....	1822—1830	FREDK. RAIN.....1889—1893
SOLOMON ETTING.....	1820—1840	GEN. W. CLAY.....1892—1906
JACOB SMALL.....	1826—1829	ERSET KNABE.....1893—1894
CLAAS W. KARTHHAUS.....	1830—1833	C. W. DÄNNEDERWETH.....1891—1896
SAMUEL KAY.....	1830—1841	H. H. HOBELMANN.....1895—1906
CHARLES G. BOEHM.....	1833—1859	H. G. HILKEN.....1903—
GUSTAV W. LUFEMAN.....	1830—1846	HENRY LAUTS.....1905—1908
CHAS. F. MAYER.....	1841—1846	GEOR. BUNNECKE.....1906—1916
DR. A. WEGNER.....	1846—1852	LOUIS P. DIETERICH.....1906—1922
F. L. BRAUNS.....	1846—1853	JACOB KLEIN.....1907—1913
CHAS. W. LENTZ.....	1851—1879	EDW. WISCHMEYER.....1916—1922
JUSTUS HOPPE.....	1872—1877	THOMAS FOLEY HISKY.....1919—
GUSTAV W. LUERMAN.....	1860—1867	KARL A. M. SCHOLTZ.....1923—1923
WM. NUMSEN.....	1861—1889	CHAS. ZIEGLER.....1923—1928
CHARLES SPILKE.....	1867—1874	CHAS. GLASER.....1924—1925
CHRISTIAN AL.....	1869—1872	HENRICH RUHSTRAT.....1925—1925
H. VON NANN.....	1871—1871	J. GEORGE MOHLHENRICH.....1926—
WM. FRIEDRICH.....	1877—1878	EMIL KUEHLER.....1926—
H. VON KAPFF.....	1879—1887	OTTO M. DUBRAU.....1927—1928

TREASURERS

FREDERICK WAESCHE.....	1817—1824	CHAS. WEADE, JR.....1890—1897
BENJ. J. COHEN.....	1825—1844	ROBERT V. TOLLE.....1903—1909
ISRAEL COHEN.....	1845—1848	CONRAD C. RABBE.....1909—1914
JOHN R. SEEMULLER.....	1877—1878	WILLIAM SPILMAN.....1915—1921
EDERHARD NIEMANN.....	1879—1889	EDWIN A. SPILMAN.....1922—

SECRETARIES

LEWIS MAYER.....	1817—1822	H. VON KAPFF.....1853—1870
LAWRENCE THOMSEN.....	1817—1820	D. H. MEIER.....1856—1863
WM. FRICK.....	1818—1820	GEOR. A. VON LINGEN.....1865—1873
HENRY G. JACOBSON.....	1821—1823	H. WILKENS.....1870—1873
B. J. COHEN.....	1824—1825	C. WILKENS.....1874—1886
J. C. DANTS.....	1825—1826	H. G. HILKEN.....1874—1886
FREDK. L. BRAUN.....	1827—1834	JOHN HINRICHS.....1887—1888
CHAS. STARKE.....	1839—1833	J. W. MÜGGENDORF.....1887—1893
FREDK. FOCKE.....	1832—1840	R. M. ROTHER.....1893—1893
CHAS. SPILKE.....	1833—1843	M. MEYERDIECK.....1894—1895
CLAAS VOCKE.....	1843—1853	H. RUHSTRAT.....1899—1910
CHAS. W. LENTZ.....	1841—1849	HANS V. NARBERG.....1911—1913
G. H. SPILKE.....	1862—1863	HENRY A.1915—

An Appeal for Data

This Society is engaged in an effort to preserve and chronicle the deeds and achievements of the early German settlers and those of German lineage in Maryland.

To this end it is seeking and gathering material, data and facts, which, when gathered, are to be edited and compiled and so form a foundation for the history of the Germans in Maryland.

The aid and co-operation of all persons, particularly those of German descent, as being most interested, is herewith sought in the bringing together of such information. Church records are often fraught with authentic historic data covering names, dates, marriages, births, deaths, etc., and are capable of furnishing an invaluable fund of information for this purpose.

This Society will gratefully appreciate the gift or loan of authentic copies or transcripts of Bible records, books, papers, pamphlets, documents, records, and the like possessing historical value, such to be held subject to and under such terms or conditions as may be imposed by their owners or contributors.

To summarize, briefly, attention is pointed to the following essentials for direction in making up transcripts or copies of family, church, county and court records:

1. *Name.* The original form of the name of both husband and wife should be given, as also the changed or Anglicized form now used.
2. *Place and date of birth,* and if possible, name of parents.
3. *Time of emigration,* name of ship, port and time of departure, and of arrival at destination.
4. *Place where settled in Maryland.*
5. *Occupation*—professional, commercial, industrial or agricultural and what particular vocation was followed in this country.
6. *Military record,* either or both in Germany and/or America.
7. *Civil office record,* elective or appointive, or both.
8. *List of lineal descendants* so far as now known.
9. *Denominational (religious)* record of both husband and wife, if any.

All communications and contributions should be addressed to the

SOCIETY FOR THE HISTORY OF THE GERMANS IN MARYLAND

Karl A. M. Scholtz, *Chairman Executive Committee*

334 Saint Paul Street.

Baltimore, Maryland

6700

F 857.833

